211114 新福成人主日學：薩維 Savoy 教會設立原則 07：28-30 **高阿丹**

(1658 Savoy Declaration of Faith 薩維信仰告白= SDF (t.ly/HhBg)；西敏信仰告白＝ WCF）
參考文獻：1644 *Keyes of the Kingdom* by John Cotton (KK) (t.ly/dCMk)；1648 劍橋平台 *Cambridge Platform* (CP) (t.ly/BYDC) ；*Standards of American Congregationalism* (1648, 1680); Westminster *Presbyterial Church-Government* (PCG)

1658 Savoy Declaration
The Institution of Churches, and the Order Appointed in Them by Jesus Christ
教會制度，以及耶穌基督在教會中所指定的秩序
高阿丹中文翻譯

28. 加入教會團契的人，不應輕易或無正當理由退出他們所加入的教會團契。然而，如果任何人無法在他不犯罪的情況下繼續留在任何教會——不論是由於疏忽基督設立規例之施行（譯註：聖道、聖禮、公眾敬拜、懲戒等），還是因為他被剝奪了應有的特權，或在實踐中被迫做某些不符合真道的事，或在受迫害，或由於居住的便利性——他可以與教會或其官員協商，和平地離開他所委身的教會團契，加入其他教會，在那裡他可以在純正的環境中享受（基督設立）規例，以得造就和慰藉。
Persons that are joined in church-fellowship, ought not lightly or without just cause to withdraw themselves from the communion of the church whereunto they are so joined. Nevertheless, where any person cannot continue in any church without his sin, either for want of the administration of any ordinances instituted by Christ, or by his being deprived of his due privileges, or compelled to anything in practice not warranted by the Word, or in case of persecution, or upon the account of conveniency of habitation; he consulting with the church, or the officer or officers thereof, may peaceably depart from the communion of the church, wherewith he hath so walked, to join himself with some other church, where he may enjoy the ordinances in the purity of the same, for his edification and consolation.

- Savoy 參考的1648 劍橋平台論及教會成員離開：
  - CP13.1 *CHURCH members may not remove or depart from the church, and so one from another as they please, nor without just and weighty cause, but ought to live and dwell together; forasmuch as they are commanded, not to forsake the assembling of themselves together. Such departure tends to the dissolution and ruin of the body, as the pulling of stones and pieces of timber from the building, and of members from the natural body, tend to the destruction of the whole.*
    教會成員不得擅自從教會中移除（remove）或離開教會，也不得無正當理由隨意離開教會，而應共同生活和同住； 因為他們被命令，不要離棄（forsake）聚集在一起。這種離開往往會導致身體的解體和毀滅，就如從建築物中拔出基石和木樑，好似從肉身中拔出肢體，往往會破壞整體。
  - CP13.3 *If a member's departure be manifestly unsafe and sinful, the church may not consent thereunto; for in so doing, they should not act in faith, and should partake with him in his sin. If the case be doubtful, and the person not to be persuaded, it seemeth best to leave the matter unto God, and not forcibly to detain him.*
    如果一個成員的離開教會明顯是不安全和有罪的，教會就不能同意他離開；因為這樣做，他們不是按照信心行事，也有份於他的罪。然而若案例有所不確定，而這人又不受說服，就最好把事情交給上帝，不要強行扣留他。
  - CP13.4. *Just reasons for a member's removal of himself from the church, are, 1) If a man cannot continue without partaking in sin. 2) In case of personal persecution; so Paul departed from the disciples at Damascus. Also in case of general persecution, when all are scattered. 3) In case of real, and not only pretended want of competent subsistence, a door being opened for better*

supply in another place, together with the means of spiritual edification. In these, or like cases, a member may lawfully remove, and the church cannot lawfully detain him.
一個成員離開教會的正當理由是：1）如果一個人不能參與而不持續犯罪；2）在個人受迫害的情況下，如保羅在大馬士革離開了門徒們。也在普遍受迫害的情況下所有人都被分散；3）在真正而不虛假的缺乏合理生活條件的情況下，另一個地方打開大門提供更好的供應以及屬靈造就。在這些或類似的情況下，成員可以合法地離開，而教會不能合法地扣留他。

- 教會成員要離開一個教會，要有正當的理由——例如，教會疏忽忠實傳講聖道、施行聖餐、執行懲戒；會員被剝奪特權（選自己的牧者）；受迫害（教會中濫權 abuse）；被迫行不符合真道的事；搬家。
- 「協商，和平地離開」——離開的人要說明離開理由，教會官員要聽其理由，不應一味施壓。這也是教會檢視自己缺失的好時機。不論如何，不應有「離開就是搞分裂、就是犯罪」的心態。
- 教會成員離開或留在教會原因——要在純正教會處境下、藉著基督設立的規例，得造就和安慰。
- 如果聖徒已經確認有正當理由要離開現有教會（沒有忠實講道、施行聖禮、制度濫權、等），他找理由（方便、人情）留在其教會就不應該以為這對他自己的屬靈生命沒有影響。而若一個人想要離開一個純正教會卻沒有正當理由（不喜歡牧者不是正當理由，因為若牧者忠心宣講聖道和施行聖禮，他必不討人「喜歡」），他應該小心，因為他不該期待在沒有正當理由之下離開教會對他個人屬靈狀況沒有影響。
- 但是，如果你真的不喜歡一個牧者到一個程度以至於你無法聽他講道、教導、督責而「得到造就和安慰」，那麼你應該認真思考離開該教會。但是你真正的問題不是找到一個「你喜歡」或「適合你」的教會，而是為什麼你無法聽教會牧者的講道、教導、督責？不受教的人的問題是老師不好，還是自己不受教？
- 一個忠心的牧者應該認知：有人離開教會不見得是不好的事。約6:66-67。

29. 這種由信仰純正（sound in faith）、行為（conversation）符合福音的人組成之改革教會（reforming church），不應拒絕彼此交流——只要符合他們各自的原則，儘管他們並非在所有事情上按照共通的教會秩序規則行事。
Such reforming churches as consist of persons sound in the faith and of conversation becoming the gospel, ought not to refuse the communion of each other, so far as may consist with their own principles respectively, though they walk not in all things according to the same rules of church-order..

- 教會定義就是 *ecclesia reformata, semper reformanda 改革教會總在改革*。在地的教會是爭戰中的教會 church militant。
- 這樣的教會不應拒絕彼此交流——拒絕彼此交流就是承認自己不是這樣的教會，或認對方不是這樣的教會。
- 不一定是同一教派或改革宗的教會才能彼此團契。見下。

30. 按照基督的心意聚集和行事的教會，判斷其他教會（雖然不那麼純正）是真正的教會，可以接受這些教會的成員、與他們適時團契，這些成員被可信地證明是敬虔的，並且生活中沒有犯罪。
Churches gathered and walking according to the mind of Christ, judging other churches (though less pure) to be true churches, may receive unto occasional communion with them, such members of those churches as are credibly testified to be godly, and live without offence.

- 不純正的教會中仍然有敬虔的信徒。

- 「可信地證明 credibly testified」——使用寬容的判斷 judgment of charity.
- 歐文論寬容的判斷（11:93-94）——不是忽略真理或不顧原則：
  When we speak of the judgment of charity, we intend not a loose conjecture, much less a judgment contradistinct from that which is righteous, but a righteous and strict judgment, according to the exactest rules whatsoever that we have to judge by, free from evil surmises, and such like vices of the mind as are opposed to the grace of love. By saying it is of charity, we are not absolved from the most exact procedure, according to the rules of judging given unto us, but only bound up from indulging to any envy, malice, or such like works of the flesh, which are opposite to charity in the subject wherein it is. Charity in this assertion denotes only a gracious qualification in the subject, and not any condescension from the rule…
  論及寬容的判斷，我們的意思並非一種鬆散的臆測，更不是違背公義的判斷，而是公義和嚴格的審斷，是根據我們所有之最精確的規範作其判斷，但是不帶邪惡的猜忌、也排除心中與愛的恩典對立之惡習。雖說這判斷出於寬容，我們並沒有迴避最精確的程序、不違反託付給我們的判斷規範，而是約束我們不放縱任何嫉妒、惡意、或其他相仿的血氣作為，就是違背心中寬容之事。寬容在此凸顯心中帶著恩典的預設立場，而非對規範有任何的屈就（打折扣）。。。